

# TOC H JOURNAL

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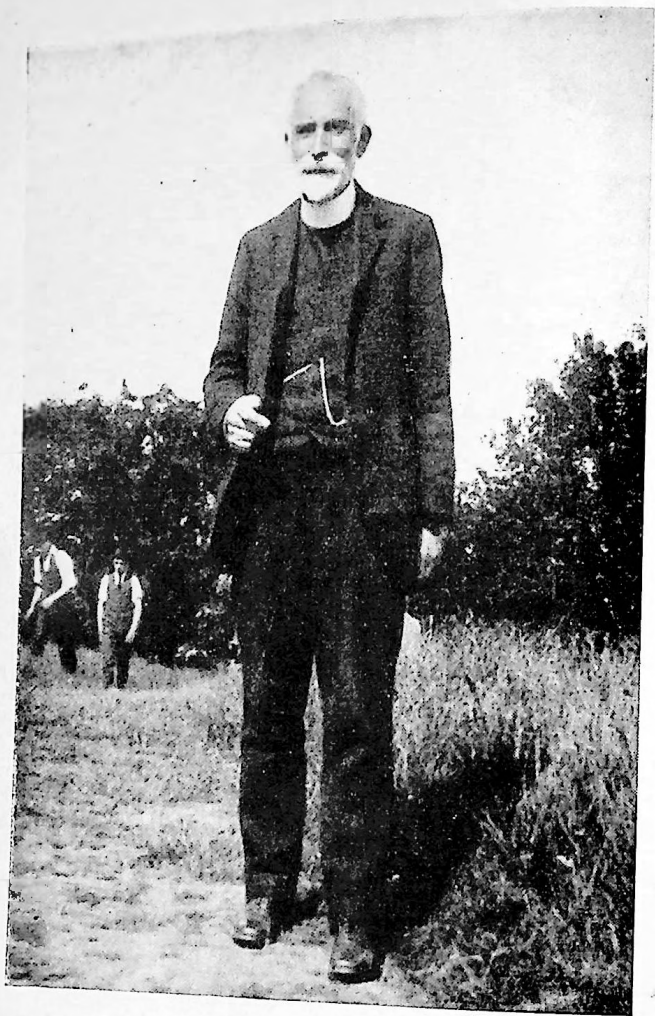
No. 1

## Crowning Year

**A**LREADY there are those who speak of a "new Elizabethan Age", and it is possible to trace some likeness between the times of the first and the second Elizabeth. Our age, like the sixteenth century, is a restless time, standing on tiptoe in the event of war at short notice, an age of widespread violence and cruelty. Both are ages of wonderful new knowledge and of adventure towards very far horizons. Drake drove his tiny cockle-shell, the *Golden Hind*, right round the half-discovered globe; our own scientists and schoolboys dream of the great ships that shall conquer space. Both ages mark the remaking of the world by men living dangerously.

At the heart of both ages stands the plain man—"saints and sinners and the usual people", ourselves. What can we remake in this "new Elizabethan Age"? Where does Toc H, for instance, come in? We speak, too often and too carelessly, of the 'adventure' of Toc H, but who knows how real and unexpected an adventure may confront my Branch in 1953?

If the adventure comes, are we ready for it? We believe that the unity of the Family, its faith and courage, its imagination and humour, which could face harder tasks, are alive and growing in many of our units. We know that the manpower to match such tasks is not always there. How (to take an actual case) can a single Branch in a city of 200,000 people be content to be the only one, when a village not far away, with a population of little over 2,000, can boast three? Dedicate the New Year to work beyond our powers—and we shall find the reinforcements which will help to tackle it. Above all, we shall find more of the *young* men, the coming generation of Toc H membership, to match this year of our young Queen's Crowning.



The Doctor at Oxford, about 1920

*At the Festival service of the South London Areas in Southwark Cathedral on November 15 (see page 35) the address was given by the Rev. COLIN CUTTELL of the Cathedral staff. Here it is:*

## **“The Doctor” and Toc H**

SINCE READING *The Doctor*, the fascinating new book by Barclay Baron, two thoughts have crossed my mind. First, that *The Doctor* should be made compulsory reading for all government servants who are involved one way and another in the administration of the Welfare State. Secondly (though rather less seriously) that if Toc H should ever call “a solemn assembly” to elect a patron saint, I have no doubt as to where the lot would fall. It would be a modern saint whose credentials had not gone through “the usual channels”, though I suspect that John Stansfeld would not enjoy canonisation. Barkis describes an unforgettable scene at the Horndon camp one Good Friday. The Doctor’s beloved Bermondsey boys were collected in a circle on the grass and after one of the helpers had read the story of Jesus washing the disciples’ feet, the little man knelt down before boy after boy and washed his feet in a battered camp basin. This simplest revival of a neglected sacrament, writes Barkis, might have shocked some people; it deeply moved everyone who was there and stamped upon their minds the lesson of Divine Love which came into the world by Jesus Christ. It was also an object lesson in that new quality of brotherhood which Jesus came to inspire: “*I am among you as one that serveth.*”

### **Cradle of Toc H**

The possibility of Toc H was born at that very moment when the Doctor broke in upon the rather self-regarding life of an Oxford undergraduate’s room and said: “Come and live the crucified life with me in Bermondsey”. For many who responded to that challenge, the one-time corset factory on Abbey Street marked the beginning of a new and larger, richer life: William Temple, Geoffrey Fisher, Philip Clayton, C. S. Woodward, Alec Paterson, Barclay Baron, Hubert Secretan, Basil Henriques, Donald Hankey, Cecil Rushton and who can tell how many others whose names are written in the Book of Life. Tubby has said many times that Bermondsey was the cradle of Toc H.

Some may still ask: What was the exact nature of the power

wielded by the Doctor? He came to Bermondsey when it was "the greatest area of unbroken poverty in England". There he determined to live as Our Lord lived, a simple working man, sharing both its poverty and riches. In so doing, he inaugurated a new apostolic age and called to the work men who were themselves destined to be the priests and prophets of a new vision and a new hope. The stethoscope had its rightful place in a Bermondsey tormented with consumption, but the Doctor dispensed the all important "Teaching" as regularly as he dispensed medicine for the body, backed by the eloquent sermon of his own life. It was as profoundly true of John Stansfeld as it was of Chaucer's poor parson, who taught his people to walk in Christ's way—"but first he followed it himself". The Doctor was not a bookish man. Such learning as he had had been acquired by dogged perseverance and sheer self-denial. He had never shone in deeds of physical prowess. No proud family tree opened the way for him. He propounded no pet social or economic theories. Barclay Baron puts the truth in a nutshell: "He did no more and no less than preach the Christian gospel of love and self-forgetfulness in the place where he happened to be at the moment . . . He had himself practised the presence of God for so long that he bore about with him in the most ordinary affairs the marks of the Lord Jesus . . . They saw him living hard and achieving a daily victory; they knew that he expected them to do the same." The Doctor, in so far as any man may, showed Jesus Christ to Bermondsey in his own person.

### Welfare State

Thanks to the pioneers, not least among them Alfred Salter, the Bermondsey John Stansfeld first knew, the Bermondsey of squalor and disease and heartbreaking poverty, has ceased to be. When I hear people—including a highly-placed cleric or two, nurtured in comfort and security and with never a moment's thought about the wherewithal for the next meal—when I hear such people pontificating about the dangers of the Welfare State and speaking disparagingly of "welfare cows" I am filled with indignation. We'll take that risk rather than put the clock back. On the other hand, thoughtful members of Toc H—or should I say simply members of Toc H?—are mindful that the Welfare State has brought its own peculiar challenge. William Temple, one of the Doctor's earliest disciples, than whom no man had a

stronger social conscience, once described in graphic terms the ideal Utopian community of the Planner's blueprint. It had everything the heart of man could desire or devise: Health and recreation centres for every age; clinics, nurseries, concert halls, swimming pools, gymnasiums, playing fields and neat rows of model houses equipped with a thousand and one gadgets to lift the burden of life at every step of the way. And when Dr. Temple had completed the picture of this super Welwyn Garden City, he added this trenchant postscript: *The souls of the people in that utopian town were like parched and shrivelled peas!* (Or words to that effect.)

Now and again you hear it said: Toc H is hopelessly dated, with no real vocation in this vastly different modern world. Certainly we have had our doubts and disappointments. A Toc H member of my acquaintance, at a hospital chaplain's request organised a grand team of men who "leapt with joy" at the prospect of helping the patients of a vast hospital with letter-writing and errand-running two or three times a week. Only after the team had been organised did the Toc H member receive word in chilly official language that under the National scheme, voluntary activity would be rendered superfluous. In actual fact, this was proved *not* to be the case: a friendless sick man still wants his twopenny ha'penny stamp and a letter written to his only surviving relative somewhere up north.

### Hardest assignment

Toc H will be meeting these difficulties everywhere. But they are "difficulties" and not insuperable obstacles to service. They merely emphasize the particular needs of our age. Let us be quite clear about this. Poperinghe and all that the Old House stood for are no more dated and irrelevant than the derelict corset factory in Bermondsey and the Doctor who kindled divine fire there. Toc H is no more redundant than the Gospel that gave it birth. Toc H must now face the hardest assignment of its history: to provide the informing spirit in a world that confuses means with ends. To make the dry bones live. To infuse into Community life the *elan vital* of the Kingdom-builder. To disown discouragement and, girding itself with the towel of service, to wash the feet of another generation of children for whom Christ died, looking for no other reward.

# Journal Flashback—I

## ON THE JOB.

FEBRUARY, 1931: 'A New Zealand Member' gave us a summary of his unit's experience of Jobmastery. Your unit might, with profit, spend an evening discussing his points.

**WAR UNITES MEN** in huge families called armies. Work in common, danger shared, and hardships, bind men together as comrades. Can't we get this comradeship without the killing? This is the question men asked themselves, and Toc H is the answer. Substitutes are generally shoddy imitations, but Toc H jobs—or service—are not a substitute for war danger and hardship and work: they are an improved model . . .

The idea of service is what makes the distinctive quality of Toc H, when added to the indefinable Toc H Spirit. Toc H is so young that this side of it is still experimental. The few things we here have discovered about jobs—our philosophy—are as follows:—

- (1) The worker is more important to us than the job.
- (2) The job is more important to the worker than himself.
- (3) Two men on a job are not just two men—but a whole heap more.
- (4) Round pegs in square holes are much better than idle pegs and empty holes—but you must aim at avoiding waste of talent if it is there.
- (5) The motive is the main thing to attend to. A humble job done from a high motive counts more than an imposing mass of scrap work.
- (6) A mixture of permanent and individual jobs with corporate and occasional jobs is best for developing the right spirit.
- (7) A man's first duty is to his profession or trade, and his dependants, but if that remains his first and last duty, he is less than a full-sized man.
- (8) Toc H aims not merely at odd jobs of service, but at a life lit up with the Toc H spirit.
- (9) Volunteers are better than pressed men, but when a man has enlisted as a volunteer, don't hesitate to take him at his word, but give him his orders.

OLIVER WILKINSON, *Area Secretary of Oxford and Thames Valley Area*, is a professional actor and producer, who likes to employ his skill to creative use and with definite Christian purpose among amateurs who may begin with no stagecraft at all—in other words, any one of us. In this article he takes us behind the scenes.

## Let's make a play

**THIS HAPPENED:** a group of teen-agers were investigating the conditions of old age pensioners in a slum, visiting them, doing what they could. They created, one evening, a play-script, about fifteen minutes in length, showing the conditions; they rehearsed the play for an hour; they performed the play in front of an audience that included 'a man from the Council'. The conditions of the old age pensioners were improved. The play, from the first idea of creating it to the actual performance, took three evenings. There is an example of a play putting bricks into a wall, new planks on the floor, clearing out rats, and improving the living conditions of many people in a city.

Some other examples: ship-yard workers wrote their own experiences into a three-act play that packed their town-hall for many nights; men and women presented plays on lorries to urge courses of action; others dramatised parts of the Bible and acted their plays in various towns and some created 'Living Newspapers' on topical subjects.

This method, adaptable to many needs and circumstances, can produce full-length plays, but at the moment it is probably more important that ten-minute plays should be created by people who have a wish, as Christians, to get to grips with the circumstances around, even if they have little or no stage experience.

### Stage I—Dialogue

Most people can string a few words together to express their ideas, most can write, and most can memorise a few lines. So thoughts in the mind can begin to unwind into dialogue, and the dialogue be translated into the living terms of actors, and anyone can act to some extent. For example, two men get up, either to read dialogue they have already written down, or to make up dialogue:—

1ST MAN: I don't think war's a good thing.

2ND MAN: Nor do I.

That is, as a play, inadequate, but it is a start. They can—you can—think of further development:—

1ST MAN: But I would fight if someone tried to take away my freedom.

2ND MAN: Oh, would you? And you call yourself a Christian! And if someone asks you how you love your brother, I suppose you say, 'By killing him, please'.

### Stage II—Discussion

As a play, this is still inadequate, but put that dialogue, dialogue that anyone could think up in a moment, before a Branch meeting, and discussion would then rage happily for the rest of the evening. That is not quite enough, though. Members could easily suggest further dialogue, and even, without realising it, supply some through what they say! They begin to develop the theme dramatically, and the dialogue is written down. This would now stand as the record of an evening's discussion. It would show the main trends of thought, and reveal the inadequacies of thought, the blank walls reached, the seemingly irreconcilable points of view, and the lack of information. Making a script of the discussion gives the talk more focus, and more purpose.

The 'point' of a play may, in some cases, be the presentation of conflicting points of view for further discussion and clarification by an audience: it may be to give information: it may be to urge a course of action. A group may not be easily satisfied with their 'play'. On the other hand they should not, at first, agonise too long about the adequacy of a script. In the work of professional artists, very rarely is a book, play, poem or picture equal to the original inspiration—unless, of course, the original inspiration is false, in which case the art-form seems all too often adequate. Great thought and great feeling most completely expressed is the result of genius. The 'genius' of a group, however, rests in the sharing of ideas, feelings and experiences, in the pooling of minds. When giving form to all this, as our kind of play does, the value of two or three or more, instead of one, creating a 'play', is in a criss-cross of suggestion and criticisms directed to shaping the general thought into coherence. *Bash the ideas and the play about, till the ideas are clear and the play expresses them!*

### Stage III—Building it up

So now this imaginary group may begin to make improvements:—

'There's not a good laugh in this script, you know' . . . 'It's not meant to be a laugh' . . . 'Blimey, people want to laugh, whatever they're seeing' . . . 'They'll be seeing you, so that's all right' . . .



'That bit about the "call-up"—why not put in what old Bob said?' . . . 'There wasn't much point in it!' . . . 'It got a laugh.'

'O.K.—but this is the bit that worries me. We got stuck about the League of Nations, and the United Nations and all that stuff—we didn't know enough about it' . . . 'This is a ten-minute play not a three-ring circus' . . . 'Stan's right, though. We *could* find out more about it. What about getting that chap in?—What's his name?—Goes round in a posh brief-case and a labelled car' . . . 'Him! He makes tea for the fifth under-secretary under the sixth—not him! Colonel Footner's the man we want; he was there—get him along to talk'.

So they get *more information*. We can put that in capitals—**GET MORE INFORMATION**—it deserves them. This information will, later, through the play, be communicated to others.

### Stage IV—Taking shape

Now someone may say:—

'If we're going to show this to people, it could be more interesting to *watch*. Instead of you two talking all that stuff about the pacifist and so on. Let's *show* what happens' . . . 'It'd mean changing the words' . . . 'Look! Let's have him attacked. This is what he said he'd do—we've got it all already, he's said it—now *show* it. It'd interest Bob Cudliff more' . . . 'Is he going to see this?' . . . 'Yes; just his line' . . . 'He won't like that lot I said about the Church' . . . 'He can say where he thinks you go wrong' . . . 'He does that already'.

'We should link all this up with the district, make it more personal, like,—it'd interest them more. We could rehearse it, and show it, then, at the meeting, Saturday week? Let our wives see it?' . . . 'I'm not doing this in front of the old woman!' . . . 'It's just to start them talking' . . . 'It'd do that all right. She'd never let me forget it' . . . 'She'll be more interested in the play than in you' . . . 'Will she? Well, if my missus is going to see this, I'm—I'm going to put in an extra bit' . . . 'Build up your part?' . . . 'No—it's just something we were talking about'.

If this is an average group, they will probably find that they have set out, with misgivings and lack of trust in themselves, to create a ten-minute play, and have achieved a twenty-minute one. They may have to 'cut' some of it, or they may now be fairly satisfied with it.

### Stage V—Putting it on

So the play is rehearsed and put on at this meeting. They will probably find that the audience discuss, quite readily, the points made, because these have been put before them by the clearest and oldest way in the world, the 'showing' of actors 'pretending' on the stage. It is, anyhow, a change from the usual 'speaker'. The group will also find that the audience laugh in unexpected places, even while following the argument closely. The actors can now gauge the effect of their play on an audience. They will probably change parts of the

play, and may in future, include points made by members of the audience during the discussion. The play can even be built up, if need be, into something bigger.

In any case, the simple play can now be performed, wherever the opportunity occurs and wherever it may be of use. There is also in existence a script, which may be useful to others, fifty, five hundred or a thousand miles away.

### Dramatising a Talk

Plays take many forms. One play created, among others, in Norman Motley's Othona Community during last summer, tried to interpret one of Iain Fraser's lectures and had six scenes, all quickly written.

(1) God and Man before the creation, discussing what life on earth would be like. Man is eager to get his hands on the material, to show that, without the help of 'magic', and in freedom, he can create 'good' out of conditions that could equally, be turned 'bad': he sees no particular problem about this.

(2) Man on earth begins to make divisions. Primitive man begins to treat the earth badly, with selfishness; primitive man tries to establish his 'superiority' over woman. Earth answers back in soil erosion and starvation. Woman answers back too. Man promises God that he will be good in future. Woman is relieved to hear it.

(3) Man, and, of course, Woman, get the world into such a state that the Flood is the only possible answer. Noah promises that Man will be good in future now that he sees the point.

(4) Man crucifies God. He slowly realises what he has done. Man promises God that he will be good now that he *clearly* sees the point.

(5) Man teaches his children 'not to play with the children next door'. He creates greater barriers of Class, Wealth, and War. He must work out his salvation but, this time, as God promised, *without* the Flood.

(6) The people of the world try to learn all over again how to live with God and together, by trying to admit, in practice, that it is God's world before it is man's.

This play is fairly complicated and ambitious. It had, however, humour in the writing and acting. It is quoted, not as a pattern, but as an example of how scenes were strung together to make a religious—that is to say, an intensely *practical*—point. It lasted half-an-hour. The scenes were more simple than they sound. It must be remembered that this play came from a talk by Iain Fraser *via* a group of parsons, medical students, teachers, secretaries, adolescents, builders, barrow boys, clerks and business men—and that they were of many nationalities. The intellectual level varied a great deal.

Iain Fraser's play made people aware that soil erosion, class barriers, war and so on, were *religious* concerns.

O.M.W.

# MULTUM IN PARVO



❖ TUBBY has completed his tour of Australia and New Zealand. Accompanied by JULIAN BROOKE, he will visit Jamaica as the guest of the Kingston Branch and fly to New Orleans, U.S.A., on February 2.

❖ PETER SEYMOUR-PRICE has been appointed Area Secretary in the State of South Australia.

❖ MISS A. B. S. MACFIE, Founder Pilot of Toc H Women's Association, is in New Zealand until February 24, when she goes to Australia.

❖ The address of Padre KENNETH BLOXHAM, now Area Padre in Kent and Sussex, is Kirawan, London Road, Halstead, Sevenoaks, Kent.

❖ The Rev. AUSTEN WILLIAMS (late London Padre, now Vicar of St. Alban's, Westbury Park, Bristol, and a member of the Central Executive) is leading the People's Service which is broadcast on the Light Programme at 11.30 a.m. on the Sundays in January.

❖ The Annual Meeting of the CENTRAL COUNCIL will be held in Derbyshire on April 18 and 19. Notices of motion and nominations of candidates for the Central Executive must be received by February 14.

❖ Branch Secretaries are urged to ensure that their BRANCH MEMBERS' ROLLS are dispatched before January 31, if they wish to receive prompt notice of the arrangements for the Festival to be held in London on June 13 and 14.

❖ "THE TOC H SIGNPOST—NOTES FOR BRANCHES" (Second Edition) has been published, price 2s. 6d. Branch Secretaries are asked to see that at least one copy is retained for reference in each Branch.

❖ THE WORLD CHAIN OF LIGHT will be started this year at Bulawayo, Southern Rhodesia, the arrangements for the Vigil being made by the Central African Executive. Observances west of Bulawayo (including the United Kingdom) to the Pacific will be made on Friday, December 11, and from New Zealand westward to Bulawayo on Saturday, December 12.

# Elder to the Younger

THIS STORY has its origin in the rather vague ideas which formed in the minds of some of the men resident in Toc H Mark IV a little over two years ago. A club which had been meeting until then, and which had drawn its members from young people in the district, had just finished its work, and the Marksmen were eager to direct their experience and resources into a new channel. The Warden and others interested decided to offer their assistance to one of their fellow hostellers, Jock, whom, as they had long realised, was yet another long-suffering and overworked probation officer. Jock was quick to grasp the possibilities.

Mark IV is situated in a quiet respectable area of old trust property on the south side of Manchester, somewhat withdrawn from the main stream and clamour of city life. Around this retreat may be found row upon row of depressing brick houses, drab with the weathered grime of an industrial city and presenting a monotonous appearance in their unbroken frontage on either side of the cobbled streets. It was in this area that Jock found his 'clients' and the Mark was well situated as a meeting place for their use. Rooms were available and with a piano, a table tennis table, a dart board, and eager volunteers, it was decided to make a beginning.

## Second thoughts

The Marksmen now began to have second thoughts—what "little toughs" were going to invade their home? With a smile Jock explained what his charges were like. "They are between the ages of twelve and fifteen; some have been in Court only once and some make a habit of it; most have resisted attempts to interest them in youth clubs, scouts, etc. Normally they see me at the Report Centre, but they are liable to meet all types, adults on probation, Borstal boys, and corrective training prisoners on licence: such influence is not always good.

"Most of the boys whom I intend to bring along here are delinquents in the true sense, having never acquired the conscience which moderates the behaviour of the normal child. We believe that the development of this conscience depends upon the consistent affection and stable authority of the parents in earlier childhood, it is these which they have lacked;

our object must be to give them patient understanding friendship. Let us have no prearranged programme. If they show any interest at all we can follow it up—any legitimate interest that is."

The boys duly arrived and the experiment began. At first both sides were puzzled, the Marksmen uncertain how to make a friendly approach and their 'victims' a little suspicious of everything and everyone. This phase was overcome for good by a memorable week-end in the country on a youth hostelling trip. Jock, content to let the situation sort itself out, did not take part; however, he met the party on its return and was very satisfied to find the initial barriers broken. Further week-end rambles were arranged by popular demand, being accompanied occasionally by Jock.

### **Backward glance**

In general, Tuesday evenings have since maintained their informal character, but a broad outline of general activities has emerged. An interval for tea and biscuits is now quite an institution, and the padre's period, during which he draws on his inexhaustible fund of stories and patter, and also exercises his considerable talent as an impressario in the final boisterous period of letting off excess steam, has resulted in his great popularity. Looking back on the two years spent with the delinquents it is difficult to give an overall assessment of the progress made; there have been outstanding successes and apparent failures. It is of interest to recall the histories of two of the successes, Leslie Barber and Bobby Smith.

Leslie had shown considerable enterprise in the unlawful activities which resulted in his appearance in the Juvenile Court. After amassing a considerable store of lead, stripped from the roofs of a number of buildings, he enlisted the help of some of his pals in transporting it to the scrap merchant, offering them five shillings each for their aid—cash on delivery. With his net profit Leslie opened a Post Office Savings Account.

Jock knew Leslie and made his report to the magistrates. Leslie was twelve years old and lived with the other members of his family in two rooms near the city centre. Family life was strained and his parents often quarrelled. The magistrates placed Leslie on probation but he had enjoyed his escapade and was unrepentant. Jock explained to him that his quest for adventure was legitimate and natural, but that he must not

satisfy it at someone else's expense, or there would be serious trouble. He suggested that Leslie might be interested in rock climbing.

### Climbs to success

The first climb tackled by Leslie was a pitch of rock called "Corrugated Paper"—up he went like a mountain goat; he further enjoyed himself on "Fat Man's Chimney" and "Pinnacle Arrete". Next Jock led a climb graded "severe". In this a narrow chimney followed by a delicate traverse on small holds led to the first stance, a mantleshelf. After reaching this point Jock anchored the rope and called on Leslie, taking in the slack rope as he came. Leslie's negotiation of the traverse was in flagrant defiance of all the laws of climbing, he seemed to be made of rubber with his feet at the level of his ears. On joining Jock on the mantleshelf he looked down to watch one of the Marksmen, Derek, beginning the climb. At the crucial moment, with Derek in dire straits on the traverse, he burst into song, "I'm going overboard . . .". The top was reached in the same order, Leslie using determination and unlimited confidence in lieu of technical ability.

Leslie has since become quite an enthusiastic climber, having discovered on these trips both a new sense of fellowship and an outlet for his high spirits. More recently, one of the Marksmen remarked to Jock that Leslie seemed to be a perfectly normal youngster.

Bobby, aged thirteen, was a lad of pronounced criminal tendencies. He stole money at every opportunity and refused to attend school. At the Mark, he was obsequious, sly and altogether unpleasant, his apparent behaviour was blameless, but his fifth column work was excellent. He was taught to play chess and table tennis and he joined in the week-end rambles—that was his only progress. "Something will have to be done about Bobby," reflected Jock.

Once again the Smiths were not a happy family. From an early age and until her health broke down, his mother had lived a very unsettled life. A year previously she married Mr. Smith who was an honest straightforward working chap. He was fond of his wife but the marriage was a failure because Mrs. Smith was too unstable and hysterical to lead a normal life. Twice while Bobby was on probation she attempted to commit suicide. There was no room for Bobby in the single furnished room used by Mr. and Mrs. Smith, and

so he was boarded out with a succession of aunts, uncles and friends who passed him on when they grew tired of his "taking ways".

Meanwhile the situation at home was improving rapidly. Mrs. Smith was in better health after a period of convalescence, and there were prospects of the Smiths moving to a new house. Bobby was sent to the Child Guidance Clinic for treatment, but the psychiatrist reported that he would not co-operate: he was "negativistic" and there was considerable emotional resistance. It was realised at the Mark that Bobby had his own special brand of Iron Curtain and that his pseudo-respectful manner in conversation was a form of passive resistance, the technique of which he had developed to a fine art. "If only we can get over that," said Jock, "we can get somewhere." Later he said—"Let's do a play. If Bobby will not let off steam about the things that worry him, perhaps we can disguise them and let him act it out. We could dress up his mother, father, stepfather, aunts, uncles and so on, as characters in the play, give him the plot and let him make up the script as he goes along. It is probably not a very bright idea, but we have tried everything else."

On the following Tuesday, the boys were easily persuaded that they wanted to do a Pirate Play. Those who refused to act were keen to manufacture scenery and play with paint. Parts were allocated, a plot was outlined and the actors were told to use their imagination for the dialogue. Bobby seemed to lose himself in the plot and was full of ideas, at one stage he tackled the Pirate Captain tooth and nail and had to be called off. Jock was impressed and said that he would confer with the Child Guidance Clinic.

All this happened quite some time ago and Bobby no longer attends the club although he calls from time to time to keep in touch. He is living with his mother and stepfather in a new Housing Estate. His school attendance became very good, and he is now settled in work. It is two years since his appearance in the Juvenile Court. His new home is normal and happy and Bobby is giving no trouble.

Leslie and Bobby are among the successes, but in fairness it must be stated that some "old boys" are now in Approved Schools. Much has been learnt since the project was begun, but there is still a great deal to learn. It is hoped that this account may help and encourage others to tackle a similar job.

D.S.M.D.

## Bob's Your Uncle

**D**ON'T RUN AWAY. This concerns you. Here are some of the answers to questions you have been asking during the year. The table opposite gives the income received from each Area with columns showing the average amount contributed and raised per Member (1) from all sources (averaging 7d. per head per week) and (2) from our own (Members) pockets and Branch efforts (averaging 5½d. per head per week). We are fully aware that, in addition to this help, Members contribute regularly anything up to half a crown, some much more, a week towards their own Branch expenses and Branch jobs.

The Accounts showed a deficit of £7,400 on the year's working. That's a lot of money! It works out at something less than 1½d. per Member per week. Expenditure of £53,678 was within the budgeted figure of £54,000; income reached £46,261. The income from Members at Home (excluding Member Builders which, for special reasons, are considerably less than in the previous year) increased by £2,100. This included income from Members' Deed of Covenant contributions amounting to £894. This figure will be substantially higher in 1952/53. Branch special efforts produced about £5,000 during the year against £4,000 in the previous year in spite of fewer Branches having tried this method in 1952.

I will refrain from calculating what the deficit or surplus would have been if only . . . ! You have all the necessary figures set out to make the calculations for yourself.

Two or three Areas, to my knowledge, are now definitely working on the basis of giving to and earning for this section of the Family Purse at the rate of a shilling a week per Member. In the words of the prophet "Bob's your Uncle".

The outlook, though fraught with difficulties, is brighter than it has been for some time. The Central Executive are courageously pushing ahead with the object of balancing the budget in 1953 without curtailing the Staff in the field. May I again ask each one of you to help during 1953 as you have done during 1952. Get your Branch "special effort" in early if possible and encourage your Area Treasurer and the Central Executive to carry on with the good work. Being a simple



## What's your line?

Number of Members Dec. 1951	Average per Member from			Total Income £	Income from Members & Branches £	Builders & Donations etc. £
	All Sources	Membership only				
607	Beds and Herts ...	37/3	*26/-	1,130	775	355
878	East Anglia ...	33/9	25/6	1,480	1,126	354
107	Ireland ...	20/9	17/-	111	92	19
859	Kent ...	34/6	29/-	1,483	1,245	238
392	Lakeland ...	25/2	20/6	494	401	93
794	Lincolnshire ...	22/2	18/-	880	710	170
527	London, East ...	42/1	31/-	1,110	820	290
393	.. North ...	46/3	30/-	910	591	319
566	.. South ...	33/10	23/6	952	664	288
387	.. South East ...	23/6	22/6	648	435	213
635	.. West ...	32/11	19/-	1,046	593	453
872	Manchester ...	34/7	23/-	1,508	1,001	507
1,021	Midlands, East ...	29/6	24/-	1,506	1,241	265
1,037	.. West ...	31/8	24/-	1,642	1,241	401
718	Northern ...	22/10	19/6	820	706	114
431	North Western ...	28/6	21/6	615	464	151
440	Notts and Derby ...	47/1	25/-	1,036	559	477
303	Oxford and Thames Valley ...	45/2	23/-	682	350	332
898	Scotland ...	26/8	18/6	1,198	822	376
302	Marches ...	12/7	11/-	190	169	21
883	Southern ...	27/9	23/6	1,216	1,044	172
1,674	South Western ...	24/5	22/-	2,046	1,835	211
246	Surrey ...	52/-	30/-	639	372	267
506	Sussex ...	24/3	16/-	613	409	204
1,273	Wales ...	17/2	15/6	1,092	977	115
870	Western ...	36/3	28/6	1,578	1,237	341
227	Yorkshire, East ...	23/3	19/-	264	217	47
910	.. West ...	36/8	29/6	1,668	1,341	327
18,756	Areas Total ...	30/6	23/-	28,557	21,437	7,120
538	Other Income ...	—	37/2	17,432	1,127	16,305
19,294		—	23/10	45,989	22,564	23,425

sort of chap I'd also like to be able to say in October, 1953.  
"Bob's your Uncle".

To Branch Treasurers particularly I would say "Press on with the good work, constant application to the job works marvels, little and often produces regular habits, quarterly contributions dissipate that sinking feeling" and a Happy New Year to one and all!

J.H.



# The Elder BIRTHEN

- ADDISON.—On December 1, Rev. GEORGE STEWART ADDISON, aged 62, a member of Bicester Branch. Elected 30.1.'35.
- ANDREWS.—On November 21. ALBERT ANDREWS, aged 67, a member of Chepstow Branch. Elected 24.11.'50.
- ARMSTRONG.—On November 13. CECIL ROBERT ARMSTRONG, aged 64, a founder member of Christchurch Branch. Elected 1.8.'34.
- BAIRD.—On November 25. JAMES BAIRD, aged 47, a member of Skegness Branch. Elected 28.7.'47.
- BISHOP.—On December 1, CHARLES BISHOP, aged 39, a member of Hammersmith Branch. Elected 24.9.'41.
- BURTON.—On July 11. ARTHUR BURTON, aged 66, a member of Cleethorpes Branch. Elected 3.10.'36.
- CAVE.—On November 13. HERBERT W. CAVE, aged 66, a member of Bozeat Branch. Elected 13.12.'34.
- CHILVERS.—On November 26. Rev. LEONARD MAURICE CHILVERS, aged 37, a member of Sidcup Branch. Elected 11.5.'50.
- COOK.—On November 24, following an operation, ALBERT EDWARD COOK, aged 51, a member of Kidderminster Branch. Elected 23.3.'47.
- DODD.—On November 12, Rev. ROLAND VICTOR DODD, aged 62, a member of Newark Branch. Elected 27.5.'35.
- FOSTER.—On October 26. HERBERT FOSTER, aged 46, a member of Grange-town Branch. Elected 17.12.'51.
- HAWKINS.—On October 30, EDWIN W. HAWKINS, aged 62, a member of Kingston (Surrey) Branch. Elected 1.1.'32.
- HAYES.—On November 4, CHARLES WESLEY HAYES, aged 63, a member of Wymondham Branch. Elected 17.7.'38.
- HOUGHTON.—On November 13, Major ARTHUR THEODORE R. HOUGHTON, M.C., a member of North Western Area General Branch. Elected 1922 from the Cavendish Association.
- JOHNSON.—On September 6, FRANK HENRY JOHNSON, a member of East London Area General Branch. Elected 1.7.'22.
- KERMACK.—On October 16, CHARLES KERMACK ('Mac'), aged 52, a member of Sittingbourne Branch. Elected 23.9.'46.
- LENFESTEY.—On November 7, CLAUDE LASCELLES LENFESTEY, aged 65, a member of Richmond Branch. Elected 1.4.'24.
- LODGE.—On November 15, SYDNEY LODGE, aged 41, a member of Bolsover Branch. Elected 1.2.'40.
- ROBERTSON.—On November 13, DONALD NORMAN ROBERTSON, aged 60, a member of Flint Branch. Elected 16.11.'37.
- SAWYER.—On November 13, Rev. RALPH FITZ-JAMES SAWYER, aged 71, a member of Wellington (Salop) Branch. Elected 4.7.'32.
- SMITH.—On November 30, WILLIAM H. SMITH, a member of Western Area General Branch. Elected 8.3.'29.

# Shakespeare

AND

## TOC H

*Compiled by* JOHN DURHAM

### **The Branch Night**

"Let every man be master of his time  
Till seven at night".

*Macbeth* III.i.

### **The Branch Room?**

"Our lodgings, standing bleak upon the sea,  
Shook as the earth did quake;  
The very principals did seem to rend,  
And all-to topple. Pure surprise and fear  
Made me to quit the house"

*Pericles* III.ii.

### **A Branch Meeting?**

"O, I have pass'd a miserable night  
So full of ugly sights, of ghastly dreams,  
That, as I am a Christian faithful man,  
I would not spend another such a night,  
Though 'twere to buy a world of happy days,  
So full of dismal terror was the time".

*Richard the Third* I.iv.

**The Padre's Night**

"But to have divinity preached there! did you ever dream of such a thing?"

*Pericles IV.v.*

**Overheard at a District Team**

"I would I were at home".

*As You Like It IV.iii.*

**A District Rep.**

"What bloody man is that? He can report,  
As seemeth by his plight, of the revolt  
The newest state".

*Macbeth I.ii.*

**The Branch Treasurer**

"There is some ill a-brewing towards my rest,  
For I did dream of money-bags to-night".

*The Merchant of Venice II.v.*

**The Guard of the Lamp**

"If you can look into the seeds of time,  
And say which grain will grow and which will not."

*Macbeth I.iii.*

**A Central Councillor**

"Thou art a fellow of a good respect:  
Thy life hath had some smatch of honour in it".

*Julius Caesar V.v.*

**A Speaker from H.Q.**

"when he speaks,  
The air, a charter'd libertine, is still,  
And the mute wonder lurketh in men's ears,  
To steal his sweet and honey'd sentences".

*Henry V I.i.*

**The General Secretary**

"Turn him to any cause of policy,  
The Gordian knot of it he will unloose,  
Familiar as his garter".

*Henry V V.i.*

**The Chief Accountant**

"I can get no remedy against this consumption of the purse;  
borrowing only lingers it out, but the disease is incur-  
able."

*Henry IV, Part ii, I.ii.*

**The World-wide Family**

"I this infer . . .

As many arrows, loosed several ways,  
Come to one mark; as many ways meet in one town;  
As many fresh streams meet in one salt sea;  
As many lines close in the dial's centre;  
So may a thousand actions, once afoot,  
End in one purpose, and be all well borne  
Without defeat".

*Henry V* I.ii.

**Membership**

"the king-becoming graces,

As Justice, Verity, Temp'rance, Stableness,  
Bounty, Perseverance, Mercy, Lowliness,  
Devotion, Patience, Courage, Fortitude".

*Macbeth* IV.iii.

**A Member in Good Standing**

"I have not seen

So likely an ambassador of love".

*The Merchant of Venice* II.ix.

**Extension**

"I am no pilot; yet, wert thou as far  
As that vast shore wash'd with the furthest sea,  
I would adventure for such merchandise".

*Romeo and Juliet* II.ii.

**Fellowship**

"Let me not to the marriage of true minds  
Admit impediments. Love is not love  
Which alters when it alteration finds,  
Or bends with the remover to remove:  
O, no! it is an ever-fixed mark,  
That looks on tempests and is never shaken;  
It is the star to every wandering bark,  
Whose worth's unknown, although his height be taken.  
Love's not Time's fool, though rosy lips and cheeks  
Within his bending sickle's compass come;  
Love alters not with his brief hours and weeks,  
But bears it out even to the edge of doom.

If this be error and upon me proved,  
I never writ, nor no man ever loved".

*Sonnet* CXVI.

**Fair-mindedness**

"If he had been as you, and you as he,  
 You would have slipt like him; but he, like you,  
 Would not have been so stern. . . .  
 . . . Alas! Alas!

Why, all the souls that were were forfeit once;  
 And He that might the vantage best have took,  
 Found out the remedy. How would you be,  
 If He, which is the top of judgment, should  
 But judge you as you are? O! think on that,  
 And mercy then will breathe within your lips,  
 Like man new made".

*Measure for Measure II.ii.*

**Service**

"Poor naked wretches, whereso'er you are,  
 That hide the pelting of this pitiless storm.  
 How shall your houseless heads and unfed sides,  
 Your loop'd and window'd raggedness, defend you  
 From seasons such as these? O! I have ta'en  
 Too little care of this. Take physic, pomp;  
 Expose thyself to feel what wretches feel,  
 That thou mayst shake the superflux to them,  
 And show the heavens more just".

*King Lear III.iv.*

**The Lamp**

"Heaven doth with us as we with torches do,  
 Not light them for themselves; for if our virtues  
 Did not go forth of us, 'twere all alike  
 As if we had them not. Spirits are not finely touch'd  
 But to fine issues".

*Measure for Measure I.i.*

**The Elder Brethren**

"His life was gentle, and the elements  
 So mix'd in him that Nature might stand up  
 And say to all the world, 'This was a man!' "

*Julius Caesar V.v.*

**ToC H To-day?**

"O brave new world,  
 That has such people in't".

*The Tempest V.v.*



## WESTERN AUSTRALIA

SOME MONTHS ago we said that Bob Marshall, Hon. Commissioner for Toc H Western Australia, was on his way to this country. He is now on his way back again, with Mrs. Marshall, and during his stay here he has made many friends who will regret his departure.

The Rededication Service of Nungarin Branch in the early summer must have been one of his last "public appearances" before leaving Australia.

An account of the journey from Perth, written by Bill Setterfield the Hon. Area Secretary may no longer be 'news' but makes cheerful reading all the same—

The twenty-first birthday celebrations of Nungarin Branch, held on May 10th were attended by a party of six chaps and four members of the Women's Association from Perth. We, that was four of us, left the City about 9 a.m. on Saturday morning and all was well for the greater part of the trip.

About fourteen miles from Nungarin, travelling along a rather corrugated piece of road in very heavy rain, we managed to get into a skid and our car turned over on its side, but luckily no one was the worse.

After some deliberation, Don and Merv decided that they would walk along the road in the hope that someone would come along and give some help, but like 'Mother Hubbard's Cupboard' the road was bare. Don and Merv still plodded on and eventually came to a farm and found the people out, and the telephone also not working. Spying a large lorry in the vicinity they commandeered it and ran back to where Jack and I were waiting with the car. Jack decided to remain with the ship like all good captains, while I was lumped aboard the lorry and we set off for the remainder of the trip to Nungarin.

We arrived much bedraggled looking more like scarecrows than respectable human beings, but safe and fairly well. We were quickly given cups of tea and tablets to ward off colds, etc., and thanks to Bob, Dunstan and John Mc we were able to have a change of suits.

We were later sat down to a very great repast, such as only country folk put on. It was good to feel some substance going into the inner man after the ordeal that we had been through. The programme had been somewhat held up for our late arrival, but was soon under way, with the usual speeches which such a memorable occasion warranted. The rededication service of the Branch was conducted by Bob Marshall and myself. There were games to follow and more speeches and finally another spread in the form of supper.

The following morning we met at their rooms for a conference and many points of interest were discussed, much to the better understanding of all concerned. After morning soup, tea and eats we set off for home, bringing to an end a wonderful weekend.

## MALAYA

Everybody knows Bob Purdy, until lately of the Toc H staff and now doing resettlement work in Malaya. People keep asking "Any news of Bob?". Well, there is. He has written a long letter to Rex Calkin and this is an extract—

I am the only English person on the District Office staff and the situation between a Malay Government set up and a majority of Chinese to be administered is one calling for large lumps of tact. I have one of the largest new villages in the federation and the population here is to be doubled and what I have got to know about surveys, clearing of rubber and jungle by bulldozer, monsoon drains, where best to site the public convenience in less than two weeks, is nobody's business. It is a thrilling and challenging task and not without its dangerous moments from entering the car to getting to one's destination. You proceed like the wind and not the balmy kind either.

I was invited to a wedding in the village yesterday and they seemed delighted to have me present. I had to make a speech of all things and my Chinese assistant interpreted and said, I hope, what I was supposed to say on such an occasion. I was even shown the new bridal bed and the ladies' chamber much to my (and it seemed to be only mine) embarrassment. Then the 'grub'. I stayed eight or nine courses—I lost count. There were sixteen altogether. I had all the food I wanted for a week. We eight of us at one table shared the communal dish, churning it up and taking out the piece you fancied. I was at a disadvantage with chopsticks but was quite happy knowing the size of the meal. Then someone produced a fork and dessert spoon. I had no excuse



Bob Purdy in Malaya

then but to wade in. They would persist in pushing the lumps of fat in my direction. I was assured the birds nest soup was 'pukka' and in evidence was told the small black specks, if I saw any, were just the bits of feather that had been left in. My imagination is a bit too vivid and it was more than feathers I visualised but I kept it down and there was plenty to top it up.

It was good to attend a Toc H meeting in Singapore and to visit once again the house doing the job we visualised it might do when we took it over in 1945. Stan Waller, Bill Muir and the boys are doing a good job here and the meeting was excellent, in every way comparable with the best at home.

G.M.



# The Festival

**A**LL EYES will be on London, the scene of the Coronation, on June 2. Toc H members will be among the keenest wishing to support the Queen, their Sovereign and Patron, at the moment of her crowning and of re-dedication to her responsible tasks. Some members will be in London to see Her Majesty pass in procession at that time but a far greater number will be at home, listening and looking, and at their local celebrations that week. Many will wish to visit London later, perhaps at a week-end or for longer or on the way to or from their holidays. It has seemed right that London should be the scene of the Toc H Festival this year and that this should be at a time when members can combine a visit with their own re-dedication. The dates fixed are Saturday and Sunday, June 13 and 14.

## Who's going?

The members wishing to attend the Festival may exceed the accommodation available at some though not all of the events; so in the first instance Toc H Branches will receive a notice asking them to make their requests up to a number not exceeding a certain proportion of their membership strength, with any additional numbers hoped for if room is available. It will not be possible to accept any separate requests from Branches of the Toc H Women's Association. After March 31, each Branch that has applied in time will be told the number of tickets that can be allotted and the payments due. It will then be up to the Branch Executive to decide who are to receive the tickets available, both men and women, the Festival being open to all aged sixteen and over.

The Central Executive asks that Branches will give special consideration to the younger amongst their members being enabled to attend this Festival and, in particular, that the Branch Banner Bearer shall be the member or probationer youngest in age.

## The events

The Festival will open with an assembly at the Royal Festival Hall on the South Bank of the River Thames from 2 p.m. on the Saturday. In the evening, weather permitting, there will be an open-air rally at which all Branch Banners will be expected. There will be opportunities for those who live far



The Festival Hall seen from the River at night

from London to see the Coronation decorations and illuminations that evening. Such members are advised to plan arrangements for beds now.

On Sunday morning the Festival will be centred around the new Terrace on Tower Hill, overlooking the River and the Tower of London, with services at All Hallows and nearby City Churches. In the afternoon at 2 p.m. the doors of Westminster Abbey will be opened for the Festival Service, a privilege accorded to Toc H by the courtesy of the Dean and Chapter. The Abbey in its Coronation garb will be a magnificent setting for this corporate act of worship, the final event before the Festival ends at 4 p.m.

### From the Coronation Anthem

*I was glad when they said unto me,  
We will go into the house of the Lord.*

*Vivat Regina Elizabetha!*

*O pray for the peace of Jerusalem;  
They shall prosper that love thee.*

B.T.D., who send this letter to the JOURNAL, explains its origin. He found himself digging his garden on a fine Sunday morning instead of going to Church, and wondering whether he could not worship there as well as in any consecrated building—even while digging out ground ivy (the real 'original sin' of a garden) with an aching back. Having occasion to write to a friend at Westminster Abbey he expressed some of his reflections on this subject, and they drew the following reply which we have permission from its author to print.

## Letter to a gardener

**Y**OUR REMARKS ABOUT NATURE as a means of realising God are perfectly correct. The 'bible of Nature' appeared ages before the Bible of holy writ, and thousands still read it with much spiritual profit. I hope that I can count myself as one.

At the same time your work as a gardener has shown you that what grows by *nature* are weeds, and that flowers need protecting from them if they are not to be smothered and eventually crowded out. That is to say flowers need the discipline and cultivation of man: weeds do not. In the same way you may have noticed in your own life that the natural product of human nature is also weeds, and that flowers such as selflessness, humility and holiness require perpetual discipline and cultivation.

### Dealing with weeds

That natural growth of weeds is called in Church language "the doctrine of Original Sin". It only means that our *natural* tendency is downwards, not upwards. It is significant, therefore, but also in a way inevitable, that man needs not only a Redeemer who can deal with the weeds but one who can provide him with a power not his own which can reinforce his natural nature. In other words the Christ and His Cross were required not by theology, but by the facts of life. That is what we need to remember, for fear we think that the 'bible of Nature' can do the trick alone. The latter can indeed "put into our minds good desires", but not of itself provide "grace and power faithfully to perform the same".

That is why, though I wholeheartedly agree with Schweitzer that the Church has made Christianity appear difficult, through its intricate maze of theological doctrines.

yet doctrine cannot be cut out. Schweitzer took up his work in Lambarene because he could not believe that Our Lord was the Incarnate Son of God. He maintained that He had been quite mistaken in what is called His "eschatological" teaching. But it was quite certain that His moral teaching and moral example were perfect. So to Schweitzer Our Lord is the perfect expression of the moral law—but not Divine (All this is given in his book *The Quest of the Historical Jesus*).\*

What can be done by one who wholeheartedly devotes his life to the law of love as taught by Our Lord and illustrated by His life, Schweitzer himself has shown us. His life and work have been truly magnificent. Moreover in dealing with the primitive mind of his natives he believes that teaching to be the most suitable, because it is simple and understandable.

### The doctrinal basis

But the Church cannot be expected to jettison the teaching of the New Testament regarding the Person of Our Lord, even though it necessitates the *doctrine* of His Divinity. The Church is bound to teach doctrine, unless it is prepared to ignore the New Testament and replace it with a religion of 'universalism' made up of the bare truths of all religions. There is much demand for that today, both by the Modernists within the Church and by many lay philosophers outside it.

But if we accept that, we have not only to admit that Christianity is only *one* of the world's religions—which is true, but that Our Lord is merely *one* of the world's religious teachers, even if in the eyes of the Western World He is the best. Such sayings as "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins", will have to go. That explicitly claims that Christianity is a religion of *Revelation* not merely of intuition. To denounce, therefore, "the doctrinaire view of Christianity" means really to jettison the doctrinal basis of the Christian faith and replace it with moral Idealism.

\* Albert Schweitzer, Swiss by birth, is certainly one of the greatest men alive in the world today, as a physician, a philosopher and Biblical critic and as a master of music. In 1913 he founded a hospital for natives at Lambarene in French Equatorial Africa and has worked and taught there, with interruptions during the first War and for visits to Europe, ever since; he is now seventy-seven years of age. He has written many books, medical, philosophical and musical, and is a great authority on Bach's music. He loved to play it especially on the beautiful old organ of All Hallows before it was destroyed.

### Effective witness

But most certainly the Church overstresses theology and too often forgets that the witness of a Christian life is far more effective in spreading the faith than the teaching of theology, a fact of which Schweitzer's own life is a most effective reminder—and of which I have a perpetual reminder in my own wife. She believes profoundly in the Divinity of Our Lord, in the Blessed Sacrament, in prayer, and in a future life. She could not for the life of her put her beliefs into theological terms, but she can put them into her life. Our Lord would surely prefer a man who followed His example while rejecting some of His teachings, to a man who accepted all the doctrines but did not live the life of love. It is certainly the creed by which we live, and not the creed which we profess, which matters most.

## Third time running !

**FARNHAM CASTLE AGAIN!** The Castle will be open to Toc H members and their families from Monday, July 27 to Saturday, August 22, 1953. This is a holiday—and Farnham is a magnificent centre for touring the very lovely county of Surrey. It is easy of access to London, Winchester and all stations to "Within Reasonable Distance". On a holiday food counts—and those who have stayed at the Castle will never admit to being starved: the charges cover four meals a day. For the past two years Toc H brains have been much in evidence; and this year again there will be an opportunity for those who come to use their own. On each Wednesday evening there will be a Guest-night—you want the best speakers, we have them. Last but not least the Castle Chapel will be available for the Family's use.

### Dates and Rates

First period: Monday, July 27 to Saturday, August 1 ...	£3 10 0
Second period: Saturday, August 1 to Saturday, August 8	£4 10 0
Third period: Saturday, August 8 to Saturday, August 15	£4 10 0
Fourth period: Saturday, August 15 to Saturday, August 22	£4 10 0

Children up to the age of sixteen years—half price.

At this stage bookings can only be taken for one or more of the above periods. If you are coming please apply *early* to The Warden, Farnham Castle Weeks, Toc H, 47 Francis Street, London, S.W.1.



## Builders' Jubilee

THE FIRST MONTH (November) of the Builders' Jubilee effort saw a welcome being given to **thirty** new Toc H Builders. Five of them were enrolled by West Midlands

Area and three each by Kent and Manchester Areas; the Women's Association were responsible for twelve.

Twenty Areas made no enrolments (no names, no pack drill for the Bursar!): these have not yet started to climb the ladder, but no doubt foundations are being laid for progress in the next few weeks. Bob Sawers, Kent Area Builders' Secretary, writes:—

You challenge each Area to raise **twenty-five** new Builders between now and the Coronation. It sounds very nice to link together the Jubilee and the number of new Builders to be obtained . . . but if every unit of Toc H secured seven new Builders our financial worries would be at an end . . . this is the figure I am challenging Toc H in Kent to raise in the financial year . . . **300** new Builders is the target for Kent. The Thanet District target is thirty-five . . . you can guess what I am thinking and saying about your target of twenty-five per Area!

A Hampshire Builder sending her subscription last month and expressing her pleasure at having the Fareham Branch meeting in her house every fortnight, went on:—

. . . and this has been a great year for me. They took me down to Gosport the night Barkis walked out of the JOURNAL, also to the Summer Fête at Mark V when I saw and heard Tubby for the first time. And, of course, I was invited to the Rededication Service here and entertained afterwards. There were talks by our Chairman and the Padre from Mark V and then they sprang it on me, and presented me with my Toc H Builder's badge! Well, I was proud and pleased to receive that and be called "one of themselves", with a handshake . . . I'm just verging on seventy and they help to keep me going. Bless them!

K.A.R.



Where the cost of books reviewed in these pages is more than some members can afford, readers may like to be reminded that they can often be obtained through their local Public Library.

### IN THE VULGAR TONGUE

*The Four Gospels: A new Translation from the Greek.*  
By E. V. Rieu. (Penguin, 1952, 2s. 6d.).

Any bookstall will convince you that "of the making of books there is no end", but you will not find among them the book from which that is quoted—the Bible. And yet, beyond all dispute, the Bible has been, and still remains, the world's 'best-seller'. One English publishing house alone, the British and Foreign Bible Society (and there are others), now prints the whole Book or parts of it in more than 800 languages and sells seven million volumes a year. The complete 'Standard Revised Version', a modern American translation, has just sold in the U.S.A. alone a million copies in the first month of publication, and 800,000 in the second—even though the most popular part, the New Testament, has been out for fifty years. The *News of the World* can't compete with this, the most popular thriller ever written is not in the same street. Here is a puzzling paradox in a generation when most churches are three-quarters empty and a growing number of people incline to the view that Christianity has "had it".

### Work of many hands

It was William Tyndale and Miles Coverdale who first made English readers love the Bible in their own language—Tyndale who was burnt as a heretic at Antwerp in 1536, and Coverdale who lived to be Bishop of Exeter exactly four hundred years ago and left it to revise their translation at Geneva. The tremendous pioneer effort of these two friends would seem very old-fashioned to a modern schoolboy, and indeed revisions followed thick and fast—the 'Great Bible' of Henry VIII in 1539–41, the 'Bishops' Bible' of 1568 and 1572 in the reign of Elizabeth I, and then the 'King's Bible' of 1611 in James I's reign, that 'Authorised Version' which is the grandest book in the English tongue. It underlies all our literature and affects

our daily speech (as Luther's translation did in Germany) in a way that no other book is ever likely to do. At least half a dozen minor revisions followed in the 17th and 18th centuries, and in the 19th century a 'Company' of scholars produced what we call the 'Revised Version' (New Testament, 1881; Old Testament, 1884), after fourteen years' work. There have been other revisions of 'A.V.' (the Authorised Version) since then, for example Richard Moulton's 'Modern Reader's Bible' in the 1890's, which removed the division into chapters (dating from the 13th century) and the numbered verses (a French invention of the 16th century) and made the Book look modern and easier to read.

But the language of the Bible was not really modernised during those four hundred years: it had become so sacred that the revisers tampered with it as little as possible. Even the makers of the Authorised Version used a rather more stately and old-fashioned form of English than they spoke at that time. They touched the wording of Tyndale, never careless but sometimes clumsy, with genius and produced a miracle of art whose grand phrases have rung like bells in the background of all our best books since then.

### **Bible for Today**

But in recent times, as people have lost much of their faith in the sheer magic of this 'Biblical' language, translators have been trying to get its meaning across in the words of every day. I am no Biblical scholar but, like many who read this, an amateur (remember, that word means 'lover') of the Bible. A real Bible library is a vast treasure which I do not possess, but the New Testaments I have just taken out of my shelves make quite a little pile on the table. There is the Greek Testament (which I can no longer read fluently); the Authorised Version of 1611; the Revised Version of 1881-84; Weymouth's 'New Testament in Modern Speech' (the first popular modern translation); the American 'Revised Standard Version' (1901); James Moffatt's translation (1913)—the best known of the moderns in this country; the 'Basic English' translation (1941) which limits itself to the use of 1,000 English words; the excellent modern version by Monsignor Ronald Knox (1945), which is handicapped by being a translation of a translation—the Latin 'Vulgate' version of the Hebrew Old Testament and the Greek New, which is authorised by the Roman Catholic Church. Yet another, by



J. B. Philipps, was reviewed in last September's JOURNAL. And now comes the *Penguin* edition of the Four Gospels (1952), translated by E. V. Rieu. Which of all these shall we choose? And how shall we compare them?

### Coming Alive

The great Authorised Version of 1611 bears on its title-page the words "appointed to be read in churches", and I would say that you reach the Bible best by reading it aloud, as was certainly the intention of the four Evangelists who wrote down their biographies of Jesus. Thus tested, you will, I feel sure, find the Revised Version less satisfying than the Authorised and Weymouth inferior to Moffatt. Read a book of the Bible also *as a whole*, not in snippets of verses and chapters: the Scriptures have suffered as much from being chopped into short lengths as from being printed too small and bound in shiny funeral black—what a fate for the liveliest book ever written! Don't forget that Mark's Gospel is no longer than many a 'short story' in a monthly magazine: read it at a sitting so as to get the whole Divine and human picture.

That is the true comparison of one modern version against another—the whole impression. Do the words flow, rising and falling to match the varying emotion, the solemnity, the tragedy, the triumph? Do they carry you along with them, until Christ and His friends step out of the stained glass window in which men have sought to imprison them and walk with us this very morning? Each of the modern translations has its own virtues of simplicity or scholarship or sense of the beauty of language, and among them Mr. Rieu seems to me to claim a place of honour immediately. He is a fine Greek scholar (read his splendid *Penguin* Homer in modern speech) but no pedant. And he has been an amateur (in its true sense) of the Gospels for many years. Read, for instance, his version—which he prints as a poem—of the magnificent and mysterious introduction to the fourth Gospel (John I. 1-18) and you will feel its vivid life and urgency. As this translator says at the end of his own admirable introduction:

For the rest, let the Gospels speak . . . They bear the seal of the Son of Man and God, they are the Magna Charta of the human spirit. Were we to devote to their comprehension a little of the selfless enthusiasm that is now expended on the riddle of our physical surroundings, we should cease to say that Christianity is coming to an end—we might even feel that it had only just begun.

## SEEING RED

*The Communist Technique in Britain.* By Bob Darke. (Penguin Special, 2s. 6d.).

Here is a plain factual account of the day-to-day workings of the Communist Party in Britain, written by 'Bob' Darke a London bus-conductor who, until he resigned in 1951, was for eighteen years a C.P. member and served on its influential Industrial Policy Committee.

The great importance attached by the C.P. to the fullest possible use of the printed word is duly stressed:

The Literature Secretary of the Hackney Branch sat on the local Trades Council at one time, which was not merely an accident. Literature is held to be the Party's strongest ammunition, and the wider it can be spread the better. I doubt if there is a political party in the world which spends as much time and money per head of membership on the production and distribution of literature.

In Hackney each comrade had to agree to take so much Party literature a week. My particular allotment amounted to three shillings, in addition to which I was given a great deal more literature to sell among my contacts.

When one reflects on our own sometimes chicken-hearted efforts towards maintaining the Family Purse, it is illuminating to learn of the C.P.'s method in raising the wind.

A Communist Branch is expected to support itself financially. The money goes upward in the Communist Party, not downward. If gold does come from Moscow, I never knew of any that reached Hackney. Payment for branch officials must be found by members, and nobody is more enthusiastic in seeing that it is collected than the officials themselves.

The weekly membership subscription is fourpence, and since a large proportion of this is passed up the line to the District Committee it is obvious that a Branch cannot support itself by subscription alone.

The money must come from somewhere else. Thus it is that the Communist has a red flag in one hand and a collecting box in the other. The Party frowns on membership levies, which it regards as 'social-democratic measures' (and if there's anything worse than a Tory it's a Social-democrat). It maintains that Communist funds must come from the pockets of non-Communists. In this way the Party prevents itself from being drained to death and compels its members to keep in contact with the large mass of the non-Communist working-class. If you want a workmate at the bench to donate sixpence to this or that fighting fund you've got to keep talking to him.

The book also tells of the self-sacrificing allegiance demanded by the C.P. from all its members and the discipline exerted to maintain it. A portrayal of ruthlessness blended with missionary zeal which cannot be disregarded.

## S. and S.E. London Festival

**T**HE TWO AREAS of London South of the Thames joined in a Festival held on Saturday, November 15. It opened fitly at the grand and historic mother church of South London, Southwark Cathedral, the nave of which was filled with Toc H men and women from end to end. The service was conducted by the Provost of the Cathedral, Hugh Ashdown (a relation of Tubby's) and Rupert Bliss, an old staff man who is still Hon. Padre of South East London Area. The address was given by Colin Cuttell, a member of the Cathedral staff who once worked in the London Area office. He was himself born in Bermondsey, and it was natural that he should talk about John Stansfeld, 'The Doctor' who founded the Oxford Medical Mission (now the Oxford and Bermondsey Club): his address is printed on page 3.

The company then moved down Tooley Street into Bermondsey itself, took tea in a building once occupied by one of the Doctor's boys' clubs and stepped across the road to St. Olave's Boys' School for the Festival Evening. Dr. R. C. Carrington, the Headmaster, gave them a warm welcome.

### Staging Toc H

The evening's programme was most successfully set in a dramatic frame-work, and it need be no secret now it was mainly devised by Les Wheatley, Southern London Area Secretary. *Unto This Day* gave "sidelights on Toc H history in four scenes", which called for some very lively acting from a small cast on the stage and some gay Cockney singing from a choir of Coney Hall members on the floor. Scene I in Kennington Underground Station in the 1920's and Scene II in a London Park in the '30's were followed by a twenty-minute interval. And then Scene III, an uproariously comic episode in a Toc H Services Club, led up to Scene IV, a Branch Executive meeting at which 'Light' was taken and the guest-speaker of the evening introduced. This was George E. Haynes, General Secretary of the National Council of Social Service, who spoke for half an hour on voluntary service in the Welfare State. A similar dramatic script could be written to fit the local circumstances of Toc H anywhere in the world and would admirably fill a Guest-night programme. Home-going prayers ended a fine Festival.

# BRANCH BRIEFS

◆ Sales from a window display of hand-made articles ranging from furniture to fine lettering, contributed by LOOE members and friends, raised over £20 for funds.

◆ A Celebrity Concert organised by WREXHAM in aid of BELRA drew an audience of nearly three hundred people.

◆ A tall Christmas Tree erected in St. James Square formed part of CRIEFF'S Christmas celebrations.

◆ A public meeting with Sir Giles Squire as speaker, was arranged by WALTON-ON-THAMES four days after the local showing of the film *Cry, the Beloved Country*. Up till now, over seventy Branches have organised special displays in connection with this film.

◆ In the Snapshot Competition organised by SMETHWICK the following awards were made:—"Best Snap in the show", S. Scruton, Beverley; Class A, A. W. Norris, Felpham;

Class B, Cyril Nunn, Sheringham; Class C, C. A. Jarman, Sandown; Class D, H. C. Woodville, Dawlish; Class E, G. E. Hutchinson, Retford; Class F, Robert K. Jackson, Gt. Harwood.

◆ A British Commonwealth Exhibition to be staged in the Town Hall during Coronation Week is being planned by CLACTON.

◆ Last month the Torch Players, WIMBLEDON, gave an outstanding performance of *In Good King Charles's Golden Days* to large audiences. The production again reached the high standard we have come to expect from this enterprising company.



Arthur Smith, at the observation panel, making a commentary on the football match at Norwich City's ground.



The Coupar Angus team which opposed St. Andrew's Church XI at a comic football match organised by the Branch in aid of local charities

◆ A lorry carrying a lighted Christmas tree toured WEST WICKHAM to help raise funds for a television set to be presented to Farnborough Hospital.

◆ An enthusiastic reception was given to the Concert and Pantomime produced by MILDENHALL and BECK ROW. The show had a three-night run and the proceeds were in aid of the Old Folk's party.

◆ Prior to Christmas, members of SEAL were busy collecting and sawing logs for distribution to the old folk of Sevenoaks.

◆ The cinema unit commenced by WINTON has been developed by a representative committee and is now giving shows six nights a week.

◆ Final figures for TUNBRIDGE WELLS fête held last June show the expenditure as £936 0s. 3d. and the total receipts £1,547 4s. 10d.

◆ Every patient in the local hospital on Christmas Day had a present from PEMBURY, while those who were far from home received visits from members.

◆ Two large parcels of books have been sent to the troops in Korea following a collection undertaken by HARTLEY WINTNEY.



Open

# HUSTINGS

*The Editor welcomes letters on all matters concerning Toc H. For reasons of space the right is reserved to shorten letters received, but every effort is made to print a representative selection.*

## African Federation

DEAR EDITOR,

I would like to comment on two matters to which reference is made in your July Editorial. It is suggested that the Federation of the three Central African territories is likely to be forced in the teeth of opposition from the native majority of all of them. This should surely read in part as the majority of educated Africans and African Chiefs influenced directly against Federation by various 'influential' visitors from the U.K. In point of fact only a very small minority of Africans in the three territories are sufficiently civilised, let alone educated, to be able to appreciate the simplest statement that could be made on these proposals. To be able to weigh up the pros and cons and reach any reasoned objection or otherwise is quite beyond their capabilities. Incidentally this is also true for at least a minority of the British electorate. Test this out on some of your own personal friends who have had a far greater opportunity of learning something about the Federation Proposals than have the infinitely great majority of the Africans whom, it is claimed, oppose them. The expressed opposition of this minority would have been made

without the assistance of the visitors referred to above once the Colonial Office departed from custom as they did in asking the African leaders 'what they thought of the proposals'. In the past it seems to have been the Colonial Office policy, and a right one in the circumstances, to reach decisions regarding the administration of protected peoples, and then acquaint them with the facts, assuring them at the same time that, as had been the case in the past, the new policy would be a good thing for them. That this approach was not used with regard to Federation was a sad mistake. After all, it is not the Africans in general who can decide *against* Federation but the Europeans and Africans, few though the latter may be, who are on the Electoral Roll in Southern Rhodesia. Only if the electors of S.R. vote in favour of the Federation proposals does the matter become one for a decision in the British House of Commons. Incidentally, a study of the White Paper on this subject should convince you and other members of Toc H. and all the other British electors, that ample safeguards have been provided for a continuance of U.K. governmental control of African affairs under the Federation.

You will notice that following my suggested correction at the beginning of the last paragraph the word African has been substituted for Native. The preamble to the White Paper states unequivocally that the territories are the home of all rightful occupants, or words to that effect. Such occupants, according to the shorter Oxford English Dictionary definition of the word are 'natives' (definition 3). Under definition 4 as opposed to definition 3 very few Africans in S.R. in particular can be classed as Natives for the present tribes only came into the territory a short time before the European occupation.

DONOVAN SADLER.

*Bulawayo, S. Rhodesia.*

### Jobs for Builders

DEAR EDITOR,

I would like to stimulate a new drive in jobs for Builders and non-regular members who are unable to do the routine Branch jobs. Many have special aptitudes, and many more useful jobs could be done if their efforts could be co-ordinated.

A letter or article in the JOURNAL could start the ball rolling. I make one suggestion as an example. There must be many others.

Many amateur gardeners grow their own seed, and would be willing to contribute any surplus to a pool, from which we could give some old people a small selection for their gardens.

Perhaps some other people have some novel suggestions for 'Jobs for Builders'. I hope so.

DUDLEY OSMOND-SMITH.

*Bromley, Kent.*

### "The Proof"

DEAR EDITOR,

Your correspondent Hugh Haworth in November JOURNAL might care to know that "There is no unbelief" was written by Mrs. Lizzie York Case.

"Who lit the lone world's darkness, doubt and grief,  
With truth's own song—There is no unbelief."

From the time when it was written (about 1878) until as late as 1922 there was much controversy over the authorship and the very beautiful poem has been accredited to Bulwer-Lytton, Charles Kingsley, Elizabeth Barrett Browning and Owen Meredith.

Mrs. Case died in Baltimore about 1911.

A. BRUCE WALLACE.

*Cheltenham.*

### Sand in our shoes

DEAR EDITOR,

At a recent get-together of Sandy and Royston the question "Do you agree with the JOURNAL in its present form?" came up for debate. The decision was a unanimous "certainly not". The main criticisms were (a) too stereotyped and, (b) too much Foreign news in each edition. Due to this criticism, improvements were suggested as follows.

- (1) Every quarter, a whole issue should be devoted to Branch news.
- (2) The annual Financial Report should be broken down to what each Branch had donated thereby providing incentive to raise more money for the Family Purse.

- (3) If necessary, a special edition for Foreign news.
- (4) More space for open letters (A matter of interest).

Both Branches expressed the desire to hear other views on this subject and also to see this letter printed soon in the forthcoming numbers!

ROLF BONACKER.

*Sandy Branch.*

### Branch Reports

DEAR EDITOR.

Branch Officers' reports at the Annual General Meeting are not normally the subject of letters to the JOURNAL.

After reading our own however I am tempted to ask what principles should underlie their production. These reports should show:

- (a) The links between the Branch and the neighbourhood.
- (b) The kinds of service that are being rendered.
- (c) The social groups to whom they are being rendered.

We should know too whether:

- (a) There is an increased awareness of Toc H in the neighbourhood.
- (b) There is among members an increased awareness of human needs.
- (c) There are in the neighbourhood human and social needs yet unmet.
- (d) Any action is desirable with a view to discovering such needs.

The Branch officers' reports should enable the members to estimate the impact of the Branch both corporately and individually on the neighbourhood, in terms of the objects of Toc H, and

should inform them how far the year's work has contributed.

Our chief aim is to spread a quality of life based upon the Christian faith, and it is in the light of that aim that we should consider the Branch activities.

JOHN K. CRAMP.

*London, S.E.22.*

### Journal contents

DEAR EDITOR,

In this Branch there is a high proportion of post-1945 members and they send this heart-felt plea for articles in the JOURNAL to cater more for post-war members than, as at present, for the older, more experienced and, dare it be said, more staid members.

They suggest that, as there is little time for reading up original Toc H publications such as *The Smoking Furnace and the Burning Lamp, Tales of Talbot House*, etc., etc., the JOURNAL might well deal briefly with the origins, Charter and structure of our Movement for their edification including judicious reprints of articles from early editions of the JOURNAL.

They need information upon many matters, including the following examples, and wonder whether the JOURNAL can help with authoritative articles:—

The Lamp of Maintenance.

Pen portraits of H.Q. and Area personnel.

The work of an H.A.C., A.S., A.P. Area Executive Chairman, Guard. Elections Committee, etc., etc.

Typical Branch programmes (good and bad), and so on.

RALPH THORNE.

*Ipswich Branch.*